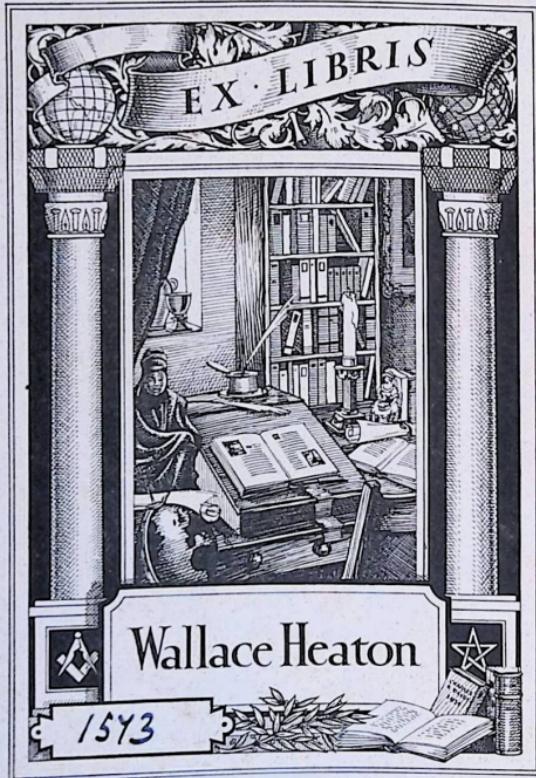
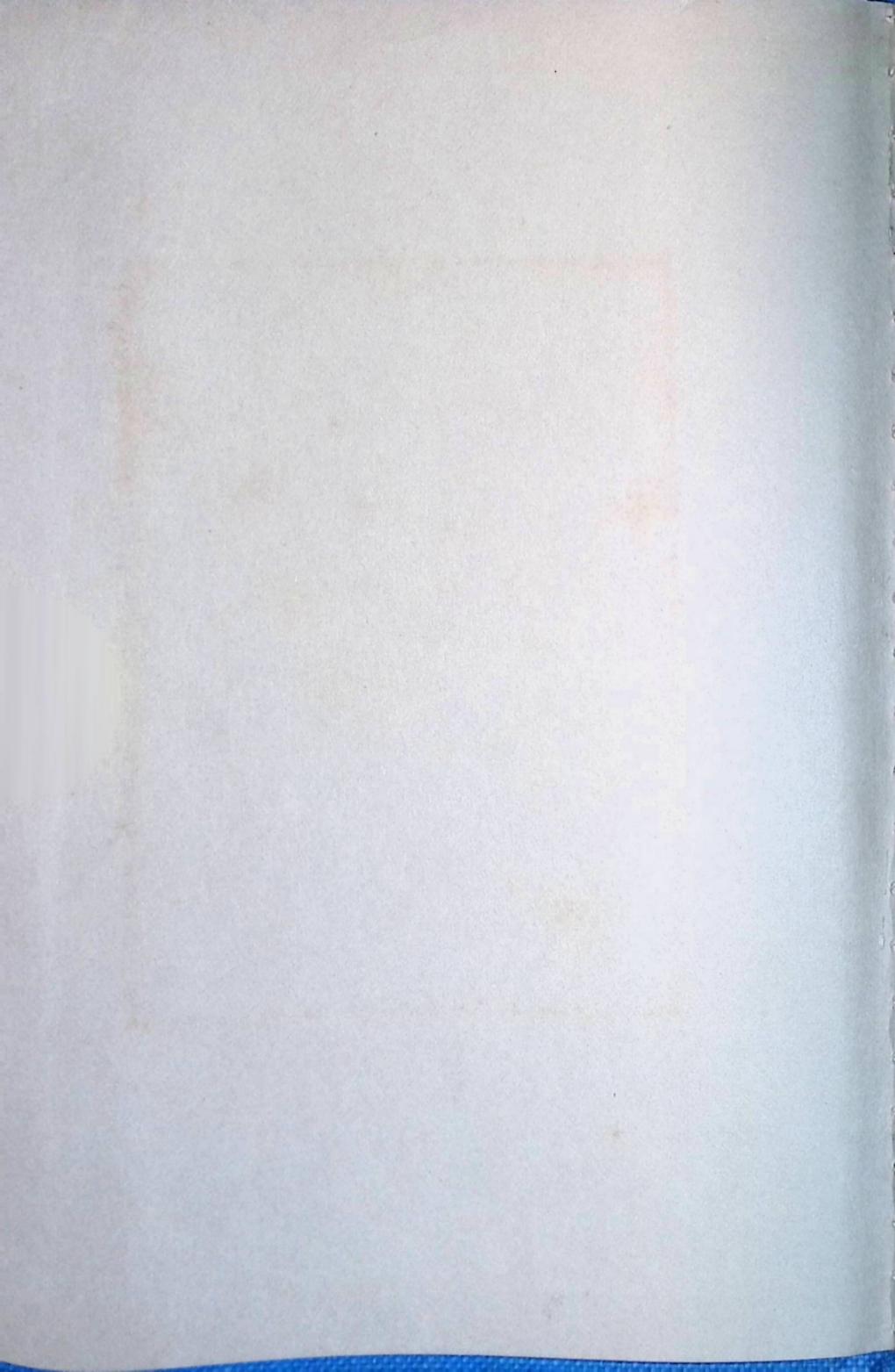


HUGHAN MASONIC MS.

—  
WATSON







8  
Afghan  
mosque. MS 900  
by Watson

hur y<sup>r</sup> Craft and took upon him y<sup>r</sup> Charge & mānēs of y<sup>r</sup> Craft  
by y<sup>r</sup> grace of God he was sent to be King of France & when he  
was in his Estate he took Masons and did help to make Mon-  
Masons y<sup>r</sup> was none & did set Mason on work & gave y<sup>r</sup> balle  
y<sup>r</sup> charge & y<sup>r</sup> mānēs & good pay as he had Lēard of other  
Masons & confirmed y<sup>r</sup> a Charter from y<sup>r</sup> self to pay to hold  
their Assembly where they would & cherished y<sup>r</sup> much  
and thus came craft into France.

ENGLAND In all this season stood void of any charge of  
Masonry unto S<sup>r</sup> Albeus since in his days y<sup>r</sup> King of England  
that was a pagon did wall y<sup>r</sup> Toun about that is called S<sup>r</sup> Albans  
and S<sup>r</sup> Albans was a worthy kn<sup>r</sup> and forward of y<sup>r</sup> Kings Serveth  
& had governance of y<sup>r</sup> Kings castles & also of y<sup>r</sup> marking of y<sup>r</sup> Town  
walls & he loved well Masons & cherished y<sup>r</sup> very much & hon<sup>r</sup>ed  
them their pay very good (standing as y<sup>r</sup> escribed) for he gave y<sup>r</sup>  
a w<sup>r</sup> to thee pence to them and biforn  
y<sup>r</sup> time this all this land a Mason took but a pence a day & his  
Mort Hill S<sup>r</sup> Albans amended it  
And he gave them a Charter from y<sup>r</sup> King & his Council to  
hold a general Council and gave it y<sup>r</sup> name of an Assembly  
and thersut he was King of England & helped to make Masons and gave  
y<sup>r</sup> charge as you shall hear afterward.

Right soon after y<sup>r</sup> decease of S<sup>r</sup> Albans these comendises were  
into y<sup>r</sup> easton of England of divers nations say y<sup>r</sup> good es of Mason  
was destroyed into y<sup>r</sup> time of King Atholffor who was a woolly  
King of England & brought y<sup>r</sup> land into good cost & prace & build  
many great works of Abbes Castles & Tounes & divers other  
buildings & he loved well Masons & he had a son y<sup>r</sup> was called Edward  
& he loves Masons much more than his father did & he greatly  
practiced Geometry & he loved to talk & command w<sup>r</sup> Masons  
& to burn of shomy craft & afterwards for Lovyd y<sup>r</sup> he had to Masons  
& to Craft he was made Mason & he got of y<sup>r</sup> King his Father  
Charter & Commission to hold every year once an Assembly.

### THE "HUGHAN MS."

(LATE 17TH OR EARLY 18TH CENTURY).

Reduced facsimile of a portion of THE "HUGHAN MS." in the possession of the  
PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.

AN EXACT REPRODUCTION  
OF THE  
“HUGHAN MASONIC MS.”

OF THE SEVENTEENTH CENTURY,

WITH AN INTRODUCTION

BY

Bro. WILLIAM WATSON

(OF LEEDS),

P.M. OF 289 & 2069; P. PROV. G.S. OF W.; AND HONORARY LIBRARIAN OF  
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Leeds:

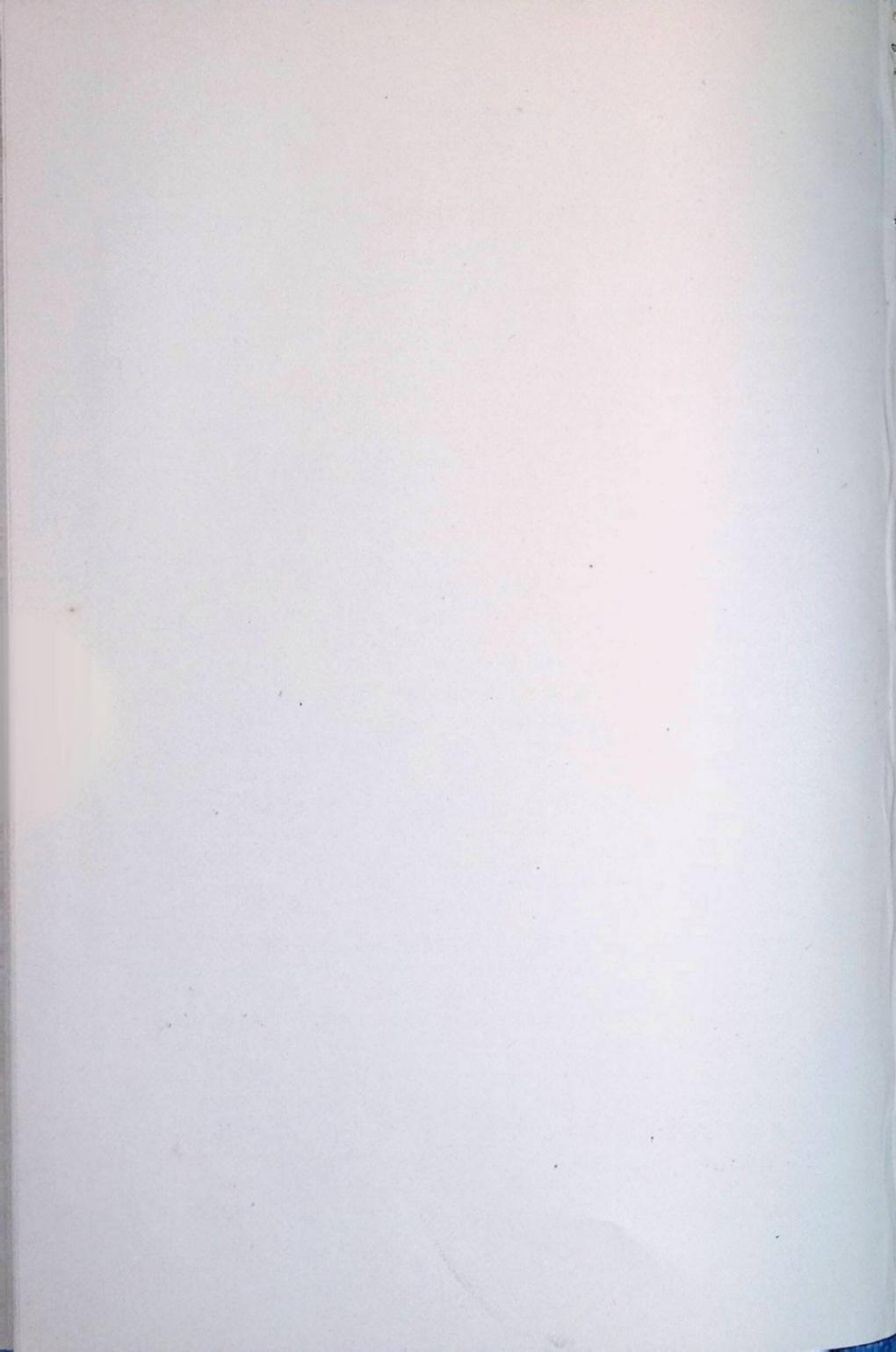
PRINTED BY McCORQUODALE & CO. LIMITED.

—  
1892.



This  
Typographical Reproduction  
of the  
"Hughan Masonic MS."  
is  
Respectfully and Fraternally Dedicated  
to  
R.W. Brother T. W. Tew, D.D.,  
Prov. Grand Master of West Yorkshire,  
&c., &c., &c.,  
By his Faithful Servant and Brother  
William Watson.

Leeds,  
St. George's Day, 1892.



## THE "HUGHAN MS."

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THANKS to the generosity of the R.W. Bro. T. W. Tew, the Provincial Library of West Yorkshire is again enriched by the donation of another fine old parchment scroll of the Ancient Constitutions, and he has laid the Craft generally under further obligations by permitting the issue, and defraying the entire cost, of this Reproduction.

By his special desire, the scroll has been named the "Hughan MS.," in grateful recognition of the many great and inestimable services to the cause of Freemasonry in all its branches rendered by Bro. William James Hughan, of Torquay, Past Senior Grand Deacon of England, the Masonic author of world-wide repute. Seeing Bro. Hughan's unparalleled labours and great experience with regard to the Old Masonic MSS., the compliment thus paid him by the R.W. Provincial Grand Master of West Yorkshire is peculiarly happy and appropriate.

The past history of the "Hughan MS." is virtually unknown, as is the case with many other such Rolls. Though recently traced to the Midland Counties of England, it is possibly of Scottish origin, and the probable date late 17th or early 18th century.

It consists of five strips of parchment of almost equal length; total measurement from end to end being about  $8\frac{1}{2}$  feet and nearly 6 inches in width throughout. It is finely, it may be said, elegantly written, but shews evidence of much usage, and is endorsed "*Account of the Masons Charge.*" On the assumption that the scribe has copied the MS. from an older and somewhat illegible roll, certain peculiar readings in the text may be accounted for. The phrase used "first rough house of Stone or Tree" for "*wrought*" is a case in point. In the line where the wages paid in St. Alban's time should appear, a vacant space has been left (see frontispiece), the original having been, we may assume, undecipherable. A similar instance occurs in that part of the MS. containing the injunction "to keep these charges," the words "perill for," which should appear, being left unwritten.

One peculiarity in the text worthy of note is contained in the charge "And also that you shall be true Liegemen to y<sup>e</sup> King of *England.*" Bro. Hughan is probably correct in surmising the scroll to have been copied from one of Scottish origin, as the phrase is not so usual in English MSS., *i.e.*, with regard to naming the *country*, as in

those of Scottish MSS. There is also a tinge of originality about the MS., which may be noticed in the opening lines.

In the historical portion, when speaking of the two pillars, the word "*Latern*" is used. This coming at the end of a line, and close to the edge of the parchment, it might be supposed that the word as it originally stood was "*Laternus*," and that the last two letters had been grazed off or cut away. A close and careful examination, however, of the document shews that the word now stands as it was originally written, "*Latern*," there being no appearance of abrasion or cutting away. It may interest Mr. Papworth to know that another form of spelling the name, which recently formed the subject of a valuable and interesting paper read before the *Quatuor Coronati Lodge*, No. 2076, can now be supplied. In the "*Hughan MS.*" it is spelt "*Nainus Graecus*," the nearest approach to this being, perhaps, the form in the "*Briscoe MS.*," where it appears "*Nainus Graecus*."

The "*Hughan MS.*" now makes up the twelfth in number of the scrolls having their resting-place in Yorkshire, and eleven of these have recently been noted in detail by Bro. Hughan, in one of the Series of West Yorkshire Reprints of Masonic MSS. At the moment, however, of going to press, one of these scrolls has changed hands and Provinces, the R.W. Bro. Tew having purchased the "*Waistell MS.*" and presented it to the Provincial Library of West Yorkshire. Perhaps for the purposes of correct reference in the future, it will be as well now to give the respective names and location of these documents and how published:—

THE YORK MSS. (LODGE NO. 236).

<i>York MS. No. 1</i>	...	1600 <i>circa</i>	...	Hughan's "OLD CHARGES."
<i>York MS. No. 5</i>	...	17th Century	...	Hughan's REPRINTS.
<i>York MS. No. 6</i>	...	17th Century	...	Hughan's REPRINTS.
<i>York MS. No. 4</i>	...	A.D. 1693	...	Hughan's MASONIC SKETCHES.
<i>York MS. No. 2</i>	...	A.D. 1704	...	Hughan's MASONIC SKETCHES.

WEST YORKSHIRE LIBRARY.

<i>Thomas W. Tew MS.</i>	...	1680 <i>circa</i>	...	West York. REPRINTS.
<i>William Watson MS.</i>	...	A.D. 1687	...	West York. REPRINTS.
<i>Clapham MS.</i>	...	1700 <i>circa</i>	...	West York. REPRINTS.
<i>Hughan MS.</i>	...	1700 <i>circa</i>	...	West York. REPRINTS.
<i>Waistell MS.</i>	...	A.D. 1693	...	West York. REPRINTS.

"LODGE OF HOPE," No. 302, BRADFORD.

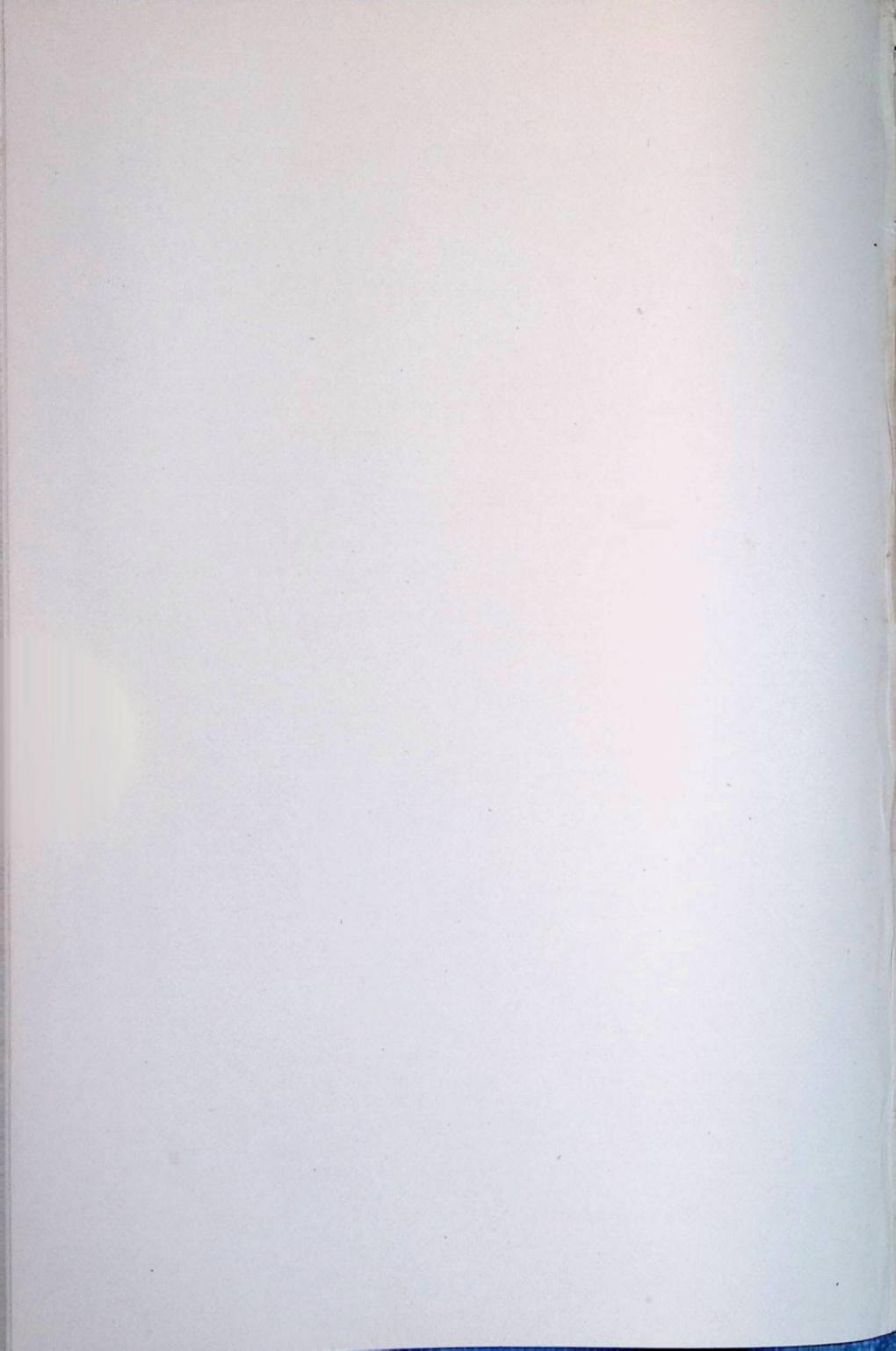
<i>The Hope MS.</i>	...	1680 <i>circa</i>	...	{ Hughan's "OLD CHARGES" and West York. REPRINTS.
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"PROBITY LODGE," No. 61, HALIFAX.

<i>Probity MS.</i>	...	1736, or earlier	...	West York. REPRINTS.
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Of the twelve known Yorkshire MSS. it will be seen that seven are lodged in the West Riding, and five of them the property of the Provincial Grand Lodge. West Yorkshire is therefore ahead of all other Provinces in the number, value, and representative character of its Masonic MSS. The acquisition of these treasures within a comparatively short space of time is in itself a triumph which will shed lustre upon the period of R.W. Bro. Tew's genial rule, and mark this era in the history of his large Province as one when the study of Masonic literature and archeology was fostered and encouraged to a degree hitherto unprecedented, either in this County or elsewhere.

WILLIAM WATSON.



## The "Hughan M.S."

The beginning and first foundation of y<sup>e</sup>. most worthy Science of Masonary w<sup>th</sup>. y<sup>e</sup>. Charges & oath belonging to y<sup>e</sup>. same.

The might of y<sup>e</sup>. ffather of Heaven w<sup>th</sup>. y<sup>e</sup>. wisdom of y<sup>e</sup>. glorious Son thro' y<sup>e</sup>. grace and goodness of y<sup>e</sup>. holy Ghost that is Three persons in one Godhead be with us now in our beginning & give us grace so to gouern our selves here in our Life living that we may come to his bliss that never shall have ending Amen.

GOOD Bretheren & fellows our purpose is to tell how & in w<sup>t</sup>. maner this worthey craft of Masonry was begun and also how it was found by worthy Kings & Princes & by many other worshipfull men & also to them that be here we will declare y<sup>e</sup>. charge that belongeth to euery true Mason to keep for in good faith if they take good heed thereto it is worthy to be well kept as being a worthy craft and curious Science for there be Seven liberal Sciences of which Seven it is one and y<sup>e</sup>. names of y<sup>m</sup>. be these 1 Gramar which teacheth a Man to Speak truely & write truely y<sup>e</sup>. 2<sup>d</sup>. is Retorick & y<sup>t</sup>. teacheth a Man to Speak fair in Subtil Termes y<sup>e</sup>. 3<sup>d</sup>. is Dialectike and that teacheth a Man to discerne truth from falsehood y<sup>e</sup>. 4<sup>th</sup>. is Arithmetick which teacheth a Man to reckon & account all maner of Numbers y<sup>e</sup>. 5<sup>th</sup>. is Geometry & that teacheth a Man to mett & measure of Earth & all other things which Science is called also Measure y<sup>e</sup>. 6<sup>th</sup>. is called Musick and teacheth a Man y<sup>e</sup>. craft of Song & y<sup>e</sup>. tuneing of y<sup>e</sup>. Voice of Tongue Organ Harp & Trump: and y<sup>e</sup>. 7<sup>th</sup>. is called Astronomy which teacheth a Man to know y<sup>e</sup>. Course of y<sup>e</sup>. Sun y<sup>e</sup>. Moon and Stars. Those be y<sup>e</sup>. Seven liberal Sciences which 7 be all founded by one Science viz<sup>t</sup>. Geometry And this a Man may prove y<sup>t</sup>. y<sup>e</sup>. Science of all work is founded by Geometry for Geometry teacheth a Man mette and Measure Ponderation & weight of all manner of things on y<sup>e</sup>. Earth for there is no Man that worketh any craft but he worketh by some mette or Measure and no man that buyeth or selleth but he buyeth or selleth by some Measure or some Weight all which is GEOMETRY. Wherefore we think y<sup>t</sup>. y<sup>e</sup>. Science of Geometry most worthy as that which findeth all other.

Now how this worthy Science was first begun, I shall you tell Before Noah's flood there was a Man called Lamech as it is writen in y<sup>e</sup>. Bible in y<sup>e</sup>. 4<sup>th</sup>. Chap of Genisis & this Lamech had 2 Wives y<sup>e</sup>. one wife called Adah & y<sup>e</sup>. other Zilla & by his 1<sup>st</sup>. wife Adah he begott 2 Sons y<sup>e</sup>. one called Jabal and y<sup>e</sup>. other Jubal & by y<sup>e</sup>. other wife Zilla

he begot a Son & Daughter & these 4 Children founded y<sup>e</sup> begining of all y<sup>e</sup> craft & Sciences in y<sup>e</sup> world for y<sup>e</sup> eldest Son Jabal found y<sup>e</sup> craft of Geometry & he parted flocks of Sheep & Lands in y<sup>e</sup> field & first rough house of Stone & Tree as it is noted in ye Chap. above s<sup>d</sup>. (verse 21) And his Bro<sup>r</sup> Juball found y<sup>e</sup> craft of Musick & Song of Tongue Harp & Organ & y<sup>e</sup> s<sup>d</sup>. Brother Jubalkaine found Smiths craft of gold Silver, Copper Iron & Steel & y<sup>e</sup> Daughter found y<sup>e</sup> craft of weaving and those Children knew y<sup>t</sup>. God would take Vengeance for sin either by fire or water wherefore they wrote their Sciences they found in 2 pillars of Stone y<sup>t</sup> they might be found after Noahs flood & y<sup>e</sup> one Stone was Marble for that would not burn with any fire & y<sup>e</sup> other Stone was Latern & that would not drown in y<sup>e</sup> waters.

Our Intent is to tell you truely how & what manner these stones were found whereon these Sciences were written.

The great Hermaines y<sup>t</sup> was Cubb his Son which Cubb was Cham his son & Ham Noah's son This s<sup>d</sup>. Hermaines was afterw<sup>ds</sup>. called Hermes y<sup>e</sup> ffather of y<sup>e</sup> wisemen: he found one of y<sup>e</sup> 2 pillars of Stone & y<sup>r</sup>. Sciences written thereon and he taught it to other men And at y<sup>e</sup> makeing of y<sup>e</sup> Tower of Babylon Masonery was made much on And y<sup>e</sup> King of Babylon that height Nemroth was a Mason himself & loved y<sup>e</sup> craft of Masonry as is said w<sup>t</sup>. y<sup>e</sup> Master of Histories. And when y<sup>e</sup> City of Nineveh & other Citys of y<sup>e</sup> East should be made Nemroth y<sup>e</sup> King of Babylon sent thither 60 Masons at y<sup>e</sup> rogation of y<sup>e</sup> King of Nineveh his Cousin and when he sent them forth he gave them a charge on this manner That they should be true each of them to other & that they should love truely together & that they should serve y<sup>e</sup> Lord truely for y<sup>e</sup> pay so y<sup>t</sup>. y<sup>e</sup> Ma<sup>r</sup> may have worship & all that belong to him & other more charges he gave them & this was y<sup>e</sup> first time y<sup>t</sup>. ever Mason had any charge of his Craft.

Moreover when Abraham & Sarah his Wife went into Egypt there taught y<sup>e</sup> 7 Sciences to y<sup>e</sup> Egyptians and he had a worthy Scholar called Euclid & he learned right well & was a Ma<sup>r</sup> of all y<sup>e</sup> 7 Sciences Liberal & in his days it befell y<sup>t</sup>. y<sup>e</sup> Lords & Estates had so many Sons y<sup>t</sup> they had gotten some by their Wifes and some by other Ladies of y<sup>e</sup> Realm (for y<sup>t</sup> Land is a hot Land & plentious of Generacon) and they had not competent Living to find y<sup>e</sup> Children wherefore they made much care & then y<sup>e</sup> King of y<sup>e</sup> Land made a great Councel & Parliamt<sup>t</sup> viz<sup>t</sup> how they might find their Children honestly as Gentle-  
men & they found no manner of Good way.

Then they made a cry thro'out all y<sup>e</sup> realm y<sup>t</sup> if there were any man y<sup>t</sup> would informe y<sup>m</sup>. y<sup>t</sup> he should come to y<sup>m</sup> & should be so rewarded for his Travil y<sup>t</sup> he should be well pleased After this cry was made came this worthy Clark EUCLID and said to y<sup>e</sup> King and Lords If ye will take me your Children to govern I shall teach y<sup>m</sup> one of y<sup>e</sup> 7 Sciences wherewith they may live honnestly as Gentle-  
men sh<sup>d</sup>. under Condicon y<sup>t</sup> you will grant me & them a Comision y<sup>t</sup> I may power to rule y<sup>m</sup> after y<sup>e</sup> maner y<sup>t</sup> y<sup>e</sup> Science requires And

y<sup>t</sup>. y<sup>e</sup>. King & all his Council granted him alone and Sealed him y<sup>e</sup>. Comission And then this worthy Doctor took to him these Lords Sons & taug<sup>ht</sup>. y<sup>e</sup>. Science of Geometry for to work in Stones all maner of worthy work that belongeth to Building of Temples, Churches Castles Towers & Mannors of all maner of Buildings and he gave them a Charge as followeth

The first was y<sup>t</sup> they should be true to y<sup>e</sup>. King & Lord y<sup>t</sup> they serve & y<sup>t</sup> they should love well together & be true to each other and y<sup>t</sup> they should call each other his fellow or else Bro<sup>r</sup> & not his Servant nor his Slave nor none other foul name and y<sup>t</sup> they should truely serve for their pay of y<sup>e</sup>. Lord or y<sup>e</sup>. Master y<sup>t</sup> they Serve and y<sup>t</sup> they should ordain y<sup>e</sup>. wisest of y<sup>m</sup>. to be Master of y<sup>e</sup>. work & neither for Love nor great Linage nor Riches nor for favour to set another that hath little Cunning to be Master of y<sup>e</sup>. Lords work whereby y<sup>e</sup>. Lord should be evill served & they ashamed And also y<sup>t</sup> they should call y<sup>e</sup>. Governour of y<sup>e</sup>. work Master in y<sup>e</sup>. time y<sup>t</sup> they work with him and many other charges y<sup>t</sup> were too long to tell And to all these Charges he made them sweare a great Oath that Men used in y<sup>t</sup> time and ordained for them reasonable pay that they may live honnestly with And also that they should come & Assemble togethr every year once how they may work best to serve y<sup>e</sup>. Lord for his p<sup>r</sup>ift and to their own worships & to correct within y<sup>m</sup>. selves y<sup>m</sup>. y<sup>t</sup> had trespassed against y<sup>e</sup>. craft And thus was y<sup>e</sup>. craft governed & grounded there first and that worthey Ma<sup>r</sup>. Euclid gave it y<sup>e</sup>. name of Geometry and now it is called MASONARY.

And long after this when y<sup>e</sup>. Children of Israel were come unto y<sup>e</sup>. Land of Behest which is called among us y<sup>e</sup>. Country of Jerusalem David began y<sup>e</sup>. Temple which is called Templum Domini & is named with us y<sup>e</sup>. Temple of Jerusalem and y<sup>e</sup>. same King David loved Masons well & cherished y<sup>m</sup>. much & gave y<sup>m</sup>. good pay and he gave y<sup>m</sup>. y<sup>e</sup>. charges & manners he had learnt of y<sup>e</sup>. Egyptians given by Euclid and other charges which you shall hear afterwards After y<sup>e</sup>. decease of King David Soloman King David son performed out y<sup>e</sup>. Temple which his ffather had begun & he sent after divers workmen to divers Countrys and Lands & gathered together so y<sup>t</sup> he had ffourscore Thousand Workers of Stone and were all named Masons and he chose only of them 3 Thousand which were ordained to be Masters & Governors of his work and furthermore there was a King in a further Region and that men called Hiram and he loved well King Soloman and gave him Timber to his work & sent him a man named also Ham who was a Master of Geometry & chief Master of all his Masons & was Master of all his Graveings and carvings and of all other manner of Masonry y<sup>t</sup> belong to y<sup>e</sup>. Temple this is witnessed in y<sup>e</sup>. Bible I Kings 5. 15. II Chron : 2. 13. 19. And this Soloman confirmed to Masons both charge & y<sup>e</sup>. manners y<sup>t</sup> his ffather had given & thus was y<sup>e</sup>. worthy craft of MASONARY confirmed in y<sup>e</sup>. Country of Jerusalem and many other kingdomes.

Curious Craftsmen walked abou'te full wide into divers Countries some because of Learning more craft and cunning & some to teach them that had but little cunning and so it fell out y<sup>t</sup>. there was one curious Mason y<sup>t</sup>. was called Nainus Greecus y<sup>t</sup>. had been one at y<sup>e</sup>. making of Solomans Temple & he came into ffrance & there he taught y<sup>e</sup>. Science of Masonry to men of ffrance & there was one y<sup>t</sup>. was called Charles Marcell & he was a Man y<sup>t</sup>. loved well such a craft & went into this Nainus Greecus y<sup>t</sup>. is above s<sup>d</sup>. & learned of him y<sup>e</sup>. Craft and took upon him y<sup>e</sup>. Charge & maners & afterw<sup>ds</sup>. by y<sup>e</sup>. grace of God he was elect to be King of ffrance & when he was in his Estate he took Masons and did help to make Men Masons y<sup>t</sup>. were none & did set them on work & gave y<sup>m</sup>. both y<sup>e</sup>. charge & y<sup>e</sup>. manners & good pay as he had Learnd of other Masons & confirmed y<sup>m</sup>. a Charter from year to year to hold their Assembly where they would & cherished y<sup>m</sup>. much and thus came craft into ffrance.

ENGLAND in all this Season stood void of any charge of Masonry unto St Albans time & in his days y<sup>e</sup>. King of England that was a Pagan did wall y<sup>e</sup>. Town about that is called St Albans and St Alban was a worthey K<sup>t</sup>. and S<sup>t</sup>eward of y<sup>e</sup>. Kings household & had govenance of y<sup>e</sup>. Kings realm & also of y<sup>e</sup>. making of y<sup>e</sup>. Town walls & he loved well Masons & cherrished y<sup>m</sup>. very much & he made them their pay very good (standing as y<sup>e</sup>. realm did) for he gave y<sup>m</sup>. . . . . a week & three pence to their . . . . and before y<sup>t</sup>. time thro' all his Land a Mason took but a penny a day & his Meat till St Alban amended it.

And he gave them a Charter from y<sup>e</sup>. King & his Council to hold a general Council and gave it y<sup>e</sup>. name of an Assembly and thereat he was himself & helped to make Masons and gave y<sup>m</sup>. charges as you shall hear afterwards.

Right soon after y<sup>e</sup>. decease of St Alban there came divers warrs into y<sup>e</sup>. realm of England of divers nations so y<sup>t</sup>. y<sup>e</sup>. good rule of Masony was destroyed unto y<sup>e</sup>. time of King Athelston who was a worthy King of England & brought y<sup>e</sup>. Land into good rest & peace & build'd many great works of Abbes Castles & Towers & divers other buildings & he loved well Masons & he had a son y<sup>t</sup>. was called Edwin & he loved Masons much more than his ffather did & he greatly practised Geometry & he loved to talk & commune w<sup>th</sup>. Masons & to learn of them y<sup>e</sup>. craft & afterwards for Love y<sup>t</sup>. he had to Masons & to y<sup>e</sup>. Craft he was made Mason & he got of y<sup>e</sup>. King his Father a Charter & Commission to hold every year once an Assembly wheresoever they would within y<sup>e</sup>. realm of England & to correct within themselves all ffaults & Trespasses y<sup>t</sup>. were done within y<sup>e</sup>. craft and he held himself an Assembly at York & there he made Masons and gave y<sup>m</sup>. charges & taught y<sup>m</sup>. & commanded y<sup>t</sup>. rule to be kept ever after & took y<sup>m</sup>. y<sup>e</sup>. Charter & Comission to keep and made ordainance y<sup>t</sup>. y<sup>e</sup>. same should be renewed from King to King. And when y<sup>e</sup>. assemby was gathered he made a cry y<sup>t</sup>. all old masons & Young that had any Writings or made

standing of y<sup>e</sup>. Charges & manners y<sup>t</sup> were made before in this Land or in any other y<sup>t</sup> they should shew y<sup>m</sup>. forth and it was proved that there were found some in ffrench & some in Greek some in English & some in oth<sup>r</sup>. Language & y<sup>e</sup>. intent of y<sup>m</sup>. all was found to be all one & they commanded a Book to be made thereof & how y<sup>e</sup>. craft was founded & he himself bid & commanded y<sup>t</sup> it should be read or told when y<sup>t</sup> any Mason was made and see to give him his charge & from y<sup>t</sup> day to this time manners of Masons have been kept in y<sup>t</sup> forme as well as Men might Govern it. And furthermore at divers Assemblies have been put & ordained certain charges by y<sup>e</sup>. advice of y<sup>e</sup>. best Masters & ffellows THEN shall one of y<sup>e</sup>. most antient of y<sup>m</sup>. hold a Book y<sup>t</sup>. he or they (which are to be made Masons) may lay his or their Hand or Hands upon y<sup>e</sup>. same & these Precepts following ought to be read.

EVERY Man y<sup>t</sup>. is a Mason take right good heed to these charges & if any Man find himself Guilty in any of these charges y<sup>t</sup>. he amend himself towards God & principally you y<sup>t</sup>. be to be charged take good heed y<sup>t</sup>. you may keep these charges for it is great a man to swear himself upon a Book.

The first charge is that you shall be true man to God & holy Church & that you use neither error nor heresy by your understanding nor by discreet & wisemen teaching And also that you shall be true Liegmen to y<sup>e</sup>. King of England without Treason or any other falsehood and y<sup>t</sup>. y<sup>e</sup>. know no Treason nor Treachery but that ye amend it privily if ye may or else warn y<sup>e</sup>. King or his councel and also y<sup>t</sup>. ye be true each one to other (that is to say) every Mason of y<sup>e</sup>. Craft of Masonry that be Masons allowed you shall do to them as you would they should do unto you and also y<sup>t</sup>. y<sup>u</sup>. keep all the Councells of Lodge & of Chamber & other Councells y<sup>t</sup>. ought to be kept in y<sup>e</sup>. way of Masonhood and also y<sup>t</sup>. y<sup>e</sup>. be no Thieves nor Thieve's fellows as farr as yu know and also y<sup>t</sup>. ye shall be true to y<sup>r</sup>. Lord or to the Master y<sup>t</sup>. ye serve & truely to see his proffitt & advantage and also that ye call all Masons your Brethren or else your fellows & none other foul name and also y<sup>t</sup>. ye shall not take your fellows wife in villany nor defile his Daughter nor his servants nor put him to any Disworship and also y<sup>t</sup>. ye pay truely for y<sup>r</sup>. meat & Drink where ye go to board and also y<sup>t</sup>. yo shall do no villany in y<sup>t</sup>. place where ye goe to Board whereby y<sup>e</sup>. craft might be slandered.

THESE be y<sup>e</sup>. Charges in general y<sup>t</sup>. belong to every true Mason to keep both for Masters & ffellows.

NOW will I rehearse other charges Singular for Masters and fellows.

FIRST y<sup>t</sup>. no Master take upon him any Lords Work nor any other mans work but y<sup>t</sup>. he know himself able & sufficient to performe y<sup>e</sup>. work so y<sup>t</sup>. y<sup>e</sup>. craft may have no slander nor Disworship but y<sup>e</sup>. Lord may be truely served and well.

And also y<sup>t</sup>. no Master take any work but y<sup>t</sup>. he take resonable pay so y<sup>t</sup>. y<sup>e</sup>. Lord may be truely served with his own goods and y<sup>t</sup>. y<sup>e</sup>. Master may live honnestly & pay his fellows truely their pay as y<sup>e</sup>. manner is.

Also y<sup>t</sup>. no Master nor fellow shall supplant other of their work that is to say If he have taken work or else stand Master of a work you shall not put him out except he be unable of cunning to end y<sup>e</sup>. work And also y<sup>t</sup>. no Master nor fellow take any Apprentice within y<sup>e</sup>. Terme of Seven years & y<sup>t</sup>. the Apprentice be able of Birth free borne and whole of Limbs as a Man ought to be.

And also that no Master or fellow take any allowance to make any Mason without y<sup>e</sup>. assent and consent of his fellows being at y<sup>e</sup>. least Six or Seven And he y<sup>t</sup>. shall be made Mason to be able in all manner of degrees that is to say, free borne & of good Kindred and true and no Bond man & also y<sup>t</sup>. he have right Limbs as a man ought to have And also y<sup>t</sup>. no Mason take Apprentice except he have sufficient occupation for to occupy Two or Three ffellows at y<sup>e</sup>. least in work.

And also that no Master nor ffellow put any Lords work to task that was used to goe to Journey work and also that every Master shall give pay to his ffellows but as he may deserve so that they may not be deceived by false workmen.

And also that none slander another behind his back to make him loose his name or his worldly goods.

And also that no fellow within y<sup>e</sup>. Lodge nor without misanswer other ungodly or irreverently without reasonable cause also that every Mason reverance his elder and put him to worship.

Also that no Mason shall be a Common player at Dice nor any other unlawfull game whereby the Craft might be slandered.

Also no Mason shall use Lechery nor be a bawd.

Also that no fellow goe into y<sup>e</sup>. Town in y<sup>e</sup>. Night except he have a fellow with him to bear him witness that he was of honnest Conversation in honnest companny & place.

And also that every Master & ffellow shall come to the Assembly if it be within fifty Miles about him if he have any warning and if he have Trespassed against y<sup>e</sup>. Craft to abid y<sup>e</sup>. award of Masters and ffellows and also that every Mason that hath trespassed against y<sup>e</sup>. craft shall stand to the award of Masters & ffellows to make them agreed (if they may) and if they can not then to ye to the Common Law.

And also that no Master nor ffellow make Mould Square nor Rule to any Layer nor set any Layer w<sup>th</sup>. in the Lodge nor without to hew any mould Stones.

And also that every Mason receive and cherrish strange ffellows when they come over y<sup>e</sup>. Countrys & sett them to work if they will as the manner is, that is to say, if he have Mould Stones in his place he shall give him one and set him in work and if he have none he shall refresh him woth money unto y<sup>e</sup>. next Lodge.

And also that every Mason shall truely serve y<sup>e</sup> Lord for his pay  
and every Master truely make an end of his work be it Task or Journey  
work according to your Covenant.

THESE Charges that we now have rehears<sup>d</sup> to you & all other  
y<sup>t</sup>. belong to Masons you shall keep unto your power so help you  
God AMEN.




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The above has been transcribed by me from the original document  
in the possession of the Provincial Grand Lodge of West Yorkshire,  
this 18th day of April, 1892.

WILLIAM WATSON.

Leeds.



